THE LEGEND OF THE IESVITES.

Or a Summarie Collection of the reasons, for which the Citizens of TROYES in *France*, being Roman Catholiks, refuse to receiue the Societie *of the Iesuites.*

Extracted out of the Decrees of the Sorbone, out of the Remonstrances made vnto the King by his Parliament of *Paris*, out of Edicts and Arrests, out of the Histories *of diuers Kingdomes, and many other good Authors.*

Newly published in French.

And now faithfully done into English.

LONDON,
Printed by *A. M.* for *Thomas Dewe*, and are to be sold at his Shop in Saint *Dunstons* Churchyard Fleetstreet. 1623.

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The Author to the Reader.

READER, this ſhort Diſcourſe is not publiſhed for thoſe that are of great learning and deepe vnderſtanding, but onely for the Inſtruction of ſuch as are ignorant of the interiour of the Ieſuites, *that they may here learne to know a part of their humours, deſignes and actions. Now if they be not ſatisfied with this worke, wherein I haue had no other ende but the glory of God, the ſeruice of the King, the good of my Countrey, and the particular quiet of the Citie of* Troyes, *which, as the place of my birth, I am obliged to cheeriſh, let them accuſe their owne blindneſſe, and the paſsion wherewithall they are prepoſſeſſed, and not my good intent, which haue no other ayme, but to let them vnderſtand the truth, and to make them (if already they be not) good Frenchmen, and good Catholikes.*

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THE LEGEND OF THE IESVITES

THe knowledge which we haue of another, maketh vs, either to hate him if hee be vicious, or to loue him if he be vertuous; And as this knowledge is necessary for vs, to carry vs either to hatred, or to loue: so the Citizens of *Troyes* seeing themselues [illegible] and [illegible] times importuned by this Societie (whose designes neuer die) haue desired to know them, before they will either receiue, or refuse them. And to that effect hauing perused the venerable Arrests of the Parliament, the holy decrees of the Sorborne, looked upon History, and the institution of this Societie, and considered their actions, and

and the complaints of all places where they are eſtabliſhed, they haue at length learned, that the *Ieſuites* are impious, dangerous in matter of Religion, inuenters of new Doctrines and damnable opinions, ambitious, ſeditious, murtherers of Kings and Princes, and in concluſion, endued with an infinite of other humors and qualities of the like kind.

In which regard, thoſe good Citizens, that breath nothing but the puritie of the Catholike Religion, that cannot endure the leaſt alteration of the Royall Authority, and that as true French men will fight euen to the laſt gaſpe, for the liberty of *France*, haue iudged that this Society is to be eſchewed, as pernitious to all Eſtates, and perticularly to that of *France*, aſwell Eccleſiaſticall as Secular. And ſo it hath been concluded and decreed by all the Orders of the Citie, both of the Clergie, Magiſtracie, and people; not once, but many times, as appeareth by the Records of the Aſſemblies held vpon that occaſion, ſo often as the *Ieſuits* laboured to inſtall themſelues therein.

Of the impietie of the Ieſuites.

ONe cannot commit a greater impietie againſt God, then directly to ſet vpon the Diuinitie,

Diuinity, to aſſume that which appertaineth vnto him, to attribute that vnto ones ſelfe, which is his due, and to make ones ſelf his equall & companion. The *Ieſuites* vſurpe the holy Name of *Ieſus*, which is as much to ſay, as Sauiour, a Name which is incommunicable, and which belongeth to none but him alone, as being our onely Sauiour and Redeemer. They alſo call themſelues of his Company, and what is that but to call themſelues his Companions, to terme themſelues Sauiours, as he is, and to make themſelues equal vnto him? Which granted, are they not rightly named and accounted impious? One cannot deny with reaſon, but that this vſurpation and proceeding is meere impiety. For it is certaine, that the vniuerſal Church is therwith offended, all Chriſtians therwith ſcandalized, that the *Sorbon* hath particularly condemned it by a Decree of the yeare 1554. and that the Court hath forbidden them to take vpon thē the name of *Ieſuites* by an Arreſt of the yeare, 1564. But the impietie of the *Ieſuites* doth not appeare only in that, it is ſeen in many other things, which were to long to recite: wherfore it ſhal ſuffice for the preſent to obſerue it in the firſt vow they make, which without ſcruple of Conſcience, they breake at their pleaſure. This vowe is ſolemne, and ſolemnly made, whereby they promiſe to obſerue obedience, chaſtitie, and pouerty, and yet they change their courſe of life, poſſeſſe goods, receiue ſucceſſi-

ons; I, and doe marry, as hath beene manifeſt in ſome, and all this without difficulty, without ſcruple, and without any care of their conſciences. If we conſider then the nature and qualitie of a ſolemne vowe, which is perpetuall & irrevocable, how can we terme the breach thereof any other then impietie, and want of Conſcience and Religion. Is it not repugnant to all Law diuine and canonicall, which commaundeth that a thing dedicated and conſecrated to God by a ſolemne vow ſhould continue for euer in that eſtate? Verily there is no doubt at all in this Propoſition, which is but too much maintained by all their actions, and perticularly by their fourth vow, called the vow of blind obedience, by meanes whereof they are admitted to bee of the *Caball*, participating in the ſecrets thereof, and for that effect they renounce not onely themſelues, but the rights of nature, all Religion, their owne conſciences, and the very will of God, to follow that of their Generall: for in performance of this vowe they are oftentimes obliged by oath, to the execution of that which is conteined in a piece of paper preſented vnto them, and after the taking of this oath, the moſt abominable things that are, ſeeme light vnto them, lawfull, reaſonable, nay, very meritorious.

That they are dangerous in matter of Religion.

THerein needeth no other proofe thereof, then the Decree of the *Sorbonne* heeretofore alleaged, which is conceiued in these words: *Hæc Societas periculosa in negotio fidei, multas in populo querelas, multas lites, æmulationes, dissidia, contentiones, variaque schismata excitauit, & adeo potest pacis Ecclesiæ perturbatiua, Monasticæ Religionis euersiua, & magis in destructionem quam in ædificationem ordinata*; and yet for all this it is good to obserue, what Bulls vpon this subiect they haue obtained from *Gregory* the thirteenth, in the yeares 1576. and 1584. whereby, besides that they are exempted from the iurisdiction of all Prelates, Bishops, and Curats, there is attributed vnto them all command and fulnesse of power in the Church, either for the administration of the Sacraments, or other functions, by meanes whereof they diuert Christians from the obedience & subiection which they owe to their proper & naturall Pastors, for to attribute it vnto themselues, and therein take vpon them more authoritie in the Flocke of a Bishop or Curate, then the Bishop or Curate doth himselfe; from whence ensue exceeding inconueniences in the Church: for, that is to giue a

ſtranger asmuch priuacie with a wife as the lawfull Husband, to ſubſtitute a Father with the ſame power as he hath vnto whom nature hath giuen it, and to be the cauſe that Paſtors, which are accomptable and anſwerable before God for their Flocks, haue neither the guiding nor gouernment of them, but carry onely an imaginary name without power or effect. And thence it comes that we ſee the confeſſional places of Pariſhes quite deſert, and thoſe of the *Ieſuites* ſo thronged that one can hardly haue a roome there.

That they are inuentors of new Doctrines, and damnable opinions.

THy teach, propound, and maintaine, as well by writing, as by word of mouth, that the *Pope* alone is infallible; that the celebration of Councels is not neceſſary, that the *Pope* may diſpence with the reſolution therein made, yea change and abrogate them at his pleaſure; that the ſacred Elections are not of diuine right, and that it appertaineth only to the *Pope* to diſpoſe of Benefices, the which he may doe to the preiudice of them which are Patrons thereof, of his owne meere motion and without any cauſe at all. That the Councell of *Trent*, in

that which concerneth Pollicie, obligeth the *French*, although the *French* Church neuer consented vnto it, neuer receiued nor approued it, nor euer held it for lawfull and Oeconomicall.

In fine, many other such Doctrines are taught by this Societie, as the compensation of euill with good, ambulatory Confessions, and such like; by meanes whereof the Hierarchicall order of the Church is quite peruerted, and great Scismes introduced; whereof their needeth no better proofe then that which they maintaine, how it is no Simony to giue money for Benefices: *Modo* (say they) *id fiat, non tanquam precium, sed tanquam motiuum ad resignandum, vel tanquam motiuum aliquid gratuitum.* All with propositions are condemned by the generall Councels. But to make short, and to speake much in a word, they would adde a thirteenth Article of Faith to our Belieſe, and to bring it to passe, they sweat Water and Bloud: which is, That all Crownes depend and hold of the *Pope* afwell in Temporall, as Spirituall matters, Vnto whom it is lawfull to depose Kings when he thinketh good, and for what cause he pleaseth. Most contrary therein to the Doctrine of the Vniuersall Church, restified and reported by Saint *Bernard*, in the second booke *Confess.* Chapter the sixth, where hee writeth vnto a *Pope* in these wordes: *Ergo tu & tibi vsurpare audes aut dominans*

Apostolatum, aut Apostolicus dominaris? Plane ab alterutro prohiberis, si vtrumque simul habere velles, perdes vtrumque. To shew the incompatibilitie that is betweene Spirituall gouernment, and Temporall domination, and that these two being seperated powers, cannot be confounded together, neither depend one vpon the other.

That they are Ambitious.

THe attempt which they made vpon the *Dominicans*, for to haue taken the Inquisition out of their hands, and to haue attributed it vnto themselues, is a very euident marke of the ambitious mediocritie of the *Iesuites*: But the History of *England* doth furnish vs with another, whereby we finde that the gouernment of the Seminaries hauing beene giuen vnto them, their ambition was not there bounded, but they would likewise haue had all authoritie ouer Ecclesiasticall functions, to the preiudice of the proper Pastors, and to that effect caused Arch-priests to be made for to command ouer the rest, and then to render them an accompt of all, wherewith too not being contented, they intruded themselues vpon the whole disposition of the Almes of the Countrey, which are very great, whereupon much trouble ensuing

amongst them, some of the English Ecclesiasticke made a iourney to *Rome*, for to complaine vnto his Holinesse; but *Parsons* the Iesuite caused them to be imprisoned, and stopped them from being heard; which comming to the eares of Pope *Clement* the eight, he gaue them his Bulls of the yeare 1601. by which the Ecclesiasticks of *England* are forbidden to yeeld an account of their administration to the *Iesuites*, or to communicate their affaires with them, which quenched a great fire, already, much kindled in that kingdome. Also in the yeare 1604. they had a designe to haue disposed at their pleasure of all the important Offices of the Citie of *Genoa*, and to that ende they made all those of the Towne, which had admitted themselues into their Fraternitie or Congregation, to sweare that they would not giue their voyces at the Elections to any, but such as were of their Fraternity, which being discouered by the State, the *Iesuites* had like to haue beene expelled for this Monopoly, but their Faction was such as they found meanes to hold themselues in.

Lastly, their ambition appeareth, in that they will not endure any Doctrine but their owne in places where they are established, witnesse Master *Georges Anglissemius* at *Roan*, *Gilissemius* at *Douay*, *Minime* the Diuine at *Auignon*, and Master *Claude Barbin* at *la Fleche*, all men of singular learning, whom they barred from preaching

ching and teaching, as likewise they do through out all *Germany*, where there are no other Colledges but those of the *Iesuites*, that of *Cullen* onely excepted.

That they are Seditious.

THe vniting of Abbeys, Priories, and other Benefices vnto their Societie, to the preiudice of the Founders and Patrones; their Vsurpation of all that they are accommodated with, wherein they spare not the very auncient Howses of Religion, as at *Bourges*, that of the *Carmelites*; at *Orleans*, that of the *Iacobins*; in *Moldauia* and *Valachia* all the Monasteries that were of Religious persons, whō they vtterly expelled; at *Lucerne*, those of the Charterhouse, whom also they expelled, and many other such enterprises of the *Iesuites*: Doe they not sufficiently witnesse what seditions may thereof arise? But one History shall suffice vs for all, namely that of *Venice*, where they did not mooue a simple Sedition, but an open Warre; in the which they promised that people should rise, saying that the Scholers which they had, were so many prisoners and assurances of their Prouinces, but God which would not suffer so great a Commonwealth to bee ouerthrowne,

permit-

permitted the vtter expulsion of this Societie out of that State; as also the discovery, by meanes of the memorials and papers which they left behinde them, of many pernitious designes, and wicked actions, which would bee too long to recite: and amongst other things a Register was found, which they kept of the confessions of persons of qualitie, and the *Enquiries* which they made of all the Families in particular, by meanes whereof they might exercise a secret Inquisition in places where they were not established.

That they are Murtherers of Kings and Princes.

THey maintaine against the Doctrine of the Church, and to the great preiudice of the Fundamentall Lawes of Kingdomes, that Kings may be excommunicated, when as in temporall matters they will not obey the *Pope*, whereupon it followeth that they may be interdicted from their Kingdomes, their Subiects dispensed withall for their Oath of Allegeance, and then they conclude, that being reduced to such estate, it is lawfull to attempt vpon their Sacred Persons; nay, meritorious to kill them, as being fallen from all rights of their Crownes, and become

Tyrants and Vsurpers by meanes of the Excommunication. Besides these lessons, which of themselues stirre vp the Subiect to rebellion against his Prince, and carry the knife euen to the very throats of Kings, the *Iesuits* haue sufficiently shewed vs the effects of their murtherous, and more then Infernall doctrine and humor. *Barriere*, counselled by *Varrade* their Rector, by his actions; *Castell* their Scholler by his: *Guignard* and *Cotton*, both of this Societie, the one by Writings, the other by his Sermons, which he preached at *Paris*, wherein he wished for an *Ahud* of any condition whatsoeuer; and the attempt made by those of their Fraternitie at *Dovay* vpon the person of Duke *Maurice*; *Ridicone* the Frier at *Gant* incited by their Preachings, wherin they vsually commended *Iacques Clement* as a Saint, and *Chastel* as a Martyr; *Bellarmine*, *Mariana*; and many others of their Societie, by the high praises which in their writings they haue giuen to the abominable parracide committed on the sacred person of *Henry* 3. doe make vs conclude, to our great griefe, that though they themselues doe not bring bloudy and violent hands to the persons of Kings, yet are they the authors of their parracides, by meanes of their writings and instructions. Which is but too well acknowledged in that infernall Fury *Ravaillac*, who in his answers gaue infallible proofes of this doctrine: He said that the King was a Tyrant, and that he was Excommu-

communicated *de facto*, (though there was no expresse excommunication out against him) by reason he suffered the Heretiques against the will of the *Pope*. Could he learne this lesson in any other Schoole but the *Iesuites*? No verily, it were they onely which taught it him. But that which manifesteth that this Society is not contented to poyson our soules, with such a Diabolicall doctrine, but that they themselues will also put it in practice, and glory to effect it, is that same memorable History of *England*, an History more then prodigious, and that would make ones haire to stand an ends, with the very remembrance of it, the recitall whereof shall serue to close vp this proposition. The *Iesuites* vpon intelligence of the assembly of the English Estates in Parliament, conspired against the King, and the whole State in generall, giuing the direction of this Conspiracy to three of their Societie, *Garnet, Gerard, & Iesmond*: these three vnderstanding of a day peremptory for the beginning of the Parliament, vsed meanes by certaine damnable instruments of theirs, to place a many barrels of Gunpowder in a Vault just vnder the Parliament House, with an intent to blow vp the King, and all the Estates of the Realme there assembled; and so miserably at one blow vtterly to ouerthrow a whole Kingdome. A matter truely most horrible, and that shamed the most barbarous acts that euer were, yea, the greatest excesse of all antiquitie. But, God that would

not suffer so abominable a thing, permitted the discouery of the Plott, whereupon some of the Offenders were taken and executed, who confessed as much as is here deliuered, and the *Iesuites* themselues haue so described it.

Many other goodly qualities of the Iesuites.

THe like esteeme when they make of Edicts and Arrests, and their ordinary transgressions of them, namely by the inobseruation of the conditions prescribed to their first reception, and re-establishment in *France*, hauing setled about threescore Colledges, whereas by the Letters Patents and Arrest of the yeare 1604. they were to haue but a dozen or foureteene at the most. Let much to be remembred amongst their qualities, the multitude whereof is so great, that it is impossible to giue them a certaine order, or to report them all. Their deuises, their vsuall equiuocations, the questions which they made to one that was possessed, about the health of the Prince, and secrets of his Estate, the terming all such Heretiques as are not of their Faction; their vnbridled boldnesse they haue to know the priuacies of houses, to gouerne the hearts and wils of all men, and many other such like matters present themselues in such number, that one know-

eth not which to deliuer first, nay he should neuer haue done that would goe about to recount them all. Wherefore as we iudge of the piece by the patterne, so we must demonstrate the whole by the relation of a small part thereof. Their cruelty is notorious, whereof the *Portugall* Historie maketh faith, where we may reade that to aduance the domination of *Spaine* in that Kingdome (which indeed is the sole obiect of their designes and the onely But of their desires) they caused two thousand good Religious Pastors & other Ecclesiastiks to bee put to death, because they were faithfull to their King, & would not consent to the vsurpation which the *Spaniard* made vpō that Realm, for which they haue since optained Bulls of absolution. And the Historie shall suffice for our patterne, together with a note of the power which they giue to their Generall, far more then to the *Pope* in many things, as appeareth by that which they haue inserted in the ninth part of their Constitutiōs, *Ch.* 3. *Article* 9. how by the permission of their Generall they may accomplish that by others, which is inioyned them by the *Pope*; and that being sent by the *Pope*, they may bee reuoked by their Generall without knowledge and consent of the *Pope*: But the Bull which they obtained of *Gregory* the 13. in the yeare 1584. prohibiting all persons, the very Cardinalls themselues not excepted, from taking any notice of their rules, or from viewing them vpon any occasion whatsoeuer;

the maxime which they hold, not to haue any Generall but a *Spaniard*; and the alteration which their Generall may bring to the rules of the Society, whensoeuer, and as often as he pleaseth, deserue to be cosidered for the better vnderstanding of the whole by a part: Not to speake of the great reuenues of their Colledges, amounting to a hundreth thousand Crownes a yeare, gotten out of the estates of them they teach, and yet they shame not to say that their instruction is *gratis*.

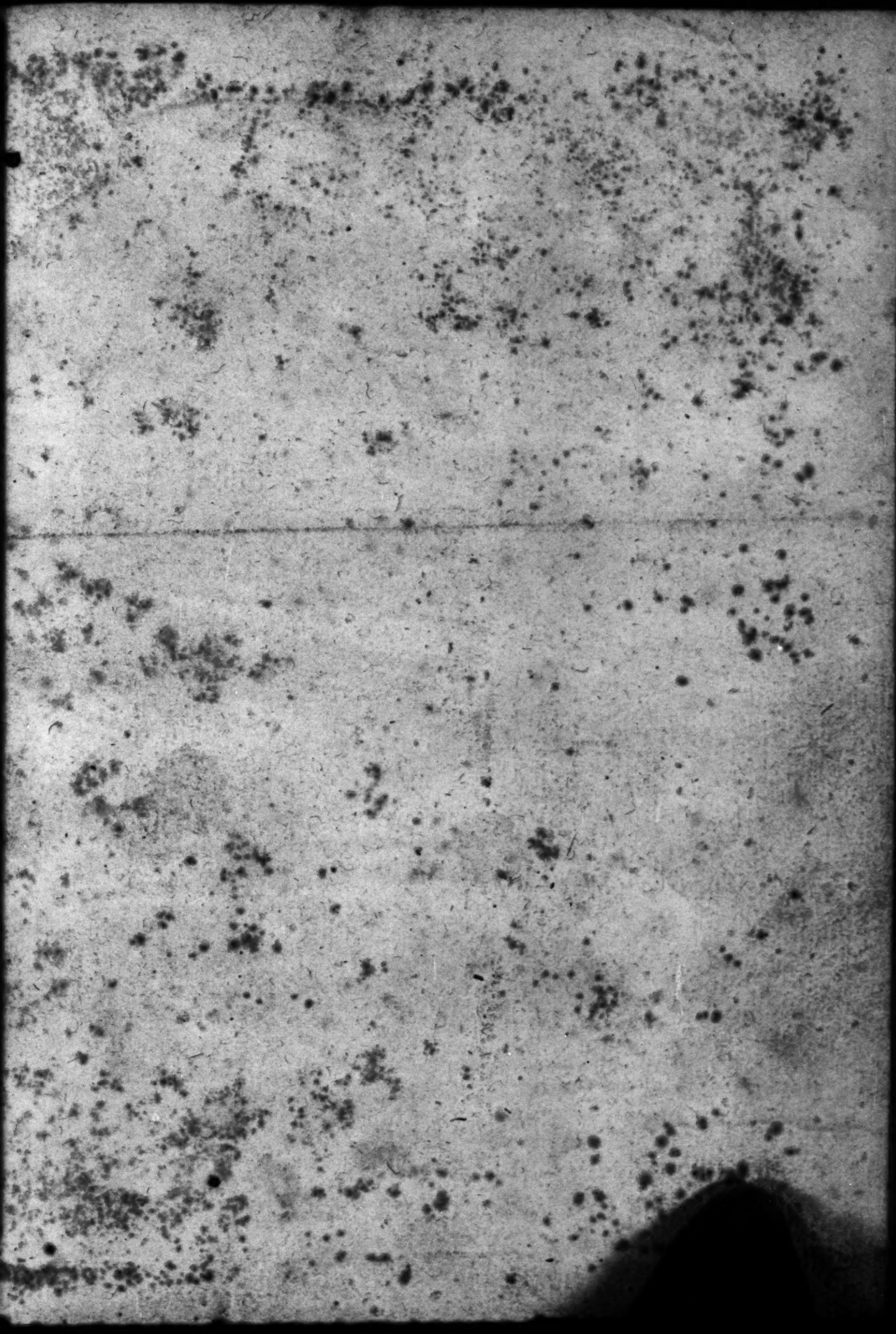
We will say nothing of their excluding good Bookes, and auncient Authors out of their Colledges, for to introduce such, are new and most pernitious, composed by some of their owne Societie.

We will also passe in silence their ordinary calumny, as that which they vsed towards the *Sorbonne* touching their beliefe of the conception of the *Virgin*; The offers, promises, and submissions which they make to worke their entry into any place, for which they get themselues dispensed withall the next day, either by their Generall, the Popes Bull, or some Briefe and Declaration from the King. The distinction which they make betweene those that loue their King and cheerish his seruice, and those which are of their Faction, calling the first, *Catholikes Royall*, and the others *Catholikes* onely, for to make the world beleeue that they which loue

their King, haue but the name of Catholiks, and that the others are Catholikes really, and in effect, as if to loue ones Prince were to quit Religion and the Catholike Faith; besides a thousand other such like things vnworthy the recitall, which manifest but too clearely the good intentions of the *Iesuites*.

But this is too farre extended for a Summary discourse; we must conclude, and say, that one could not hope for other actions from the *Iesuites*, then such as are represented here; and that worse are to bee expected hereafter: seeing at their entry into *France*, all the Estates of the Realme, and especially the Churchmen opposed them, which also happened vnto them vpon their first institution at *Rome*, and yet then they were so audatious, as to cause certaine Medals of Gold and Siluer to be stamped, which on the one side had the Pictur[illegible] wi[illegible] Kings of the [illegible] and on t[illegible] knees vnder [illegible] deuise about Medall, *Fu[illegible]im tuorum lingent*, and the other side this, *In virga ferrea confringes* whereby the *Iesuites* would intimate, that th[illegible] with their trickes and deuises would so worke, [illegible] the *Pope* should trample the Kings of the [illegible]nder foote, and quite crush them by [illegible] Vpon which occasion it was then forcta[illegible]hat this So[illegible]ie would be the cause of grea[illegible]nischiefes, and the subuertions of

King-

Kingdomes : And as it is hard for Propheticall
enunciations to be frustrated of their effects, so
these predictions haue beene authorised by the
euents before deliuered, which being obserued
by *Pope Clement* the eight, who was more cur-
ous of the good of Christendome, then of his
owne particular greatnesse, he would haue set
them vp in Cloysters, and made their Generall
triannall, whereas he is perpetuall ; But they
preserued themselues from that blow, by their
great power and absolute authority, yea and ob-
tained bulls from *Gregorie* the 14. impor-
ting Excommunication against all
such as offered to attempt the
like againe.

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